salem and dominated that city. Real Zion is the official part of God's organization and dominates all those who have been brought forth and will be brought forth as his children.

[7] Addressing God's anointed people, Paul says: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." The clear distinction is here made between Zion and Jerusalem. Since the words of the text are addressed to creatures on the earth, we must have in mind the application thereof to such creatures. Jerusalem is a symbol of God's organization, including others than the anointed; whereas Zion, as in the type, stands forth as and is the official part of God's organization, and is therefore the dominating part. Mount Zion is symbolic of the kingdom or government of God which he has given to Christ Jesus and those who are members of his body. It is the anointed ones, composing The Christ, that constitute Mount Zion; whereas the heavenly Jerusalem embraces others than Christ, to wit, an innumerable company of angels, and the great multitude which will ultimately be made to serve in the city before the throne. When these are all brought together such will constitute "the general assembly and church of the first-borns".—*Diaglott.*

[8] The entire organization, as appears from the words of the apostle, is made up as follows: (1) Mount Zion, which is the official kingdom and the head of God's organization; (2) the heavenly Jerusalem, which is the organization of God, because it is called "the city [organization] of the living God", and includes (3) the innumerable company of angels, which have always been faithful and loyal to God; and (4) the church of the first-borns, which means Jesus Christ, the Head of the Church, and his body members, and those who shall form the great multitude because they have been called out from the world and will be granted life as spirit creatures; (5) Jehovah God, the great Judge over all.

THE CHURCH

[9] When God by his prophet wrote, "Out of Egypt have I called my son," undoubtedly he had reference to his Son Christ Jesus and his body members. (Hos. 11:1; Matt. 2:15) Literally, this prophecy was fulfilled when Jehovah brought the babe Jesus up from Egypt. It had a far greater fulfilment when Jehovah called his beloved Son out of antitypical Egypt, the world, and anointed him. As others were brought out of the world (Egypt) and adopted into the body of Christ they became one with Christ the Head and thenceforth were no longer of Egypt the world, even as Jesus was not of the world.—John 17:16.

[10] When Jesus selected his apostles and sent them forth in his name they were under his leadership and therefore were one with him. During the period of time that the apostles were on earth the church was under the leadership of God's anointed apostles, and therefore there was a unity of the church. Shortly after the death of the apostles the unity of the called ones did not exist, because they were mixed in with the ungodly and under the domination and control of the clergy.

[11] The time came when God began to manifest his presence and also the presence of Christ Jesus, and then began the separation of the anointed from the merely nominal ones. Jesus Christ is the Messenger of Jehovah and 'prepared the way before the Lord' for the assembling of Zion; that is to say, for the bringing of the creatures who had been taken out from the world into Zion, God's organization. Then 'the Lord came suddenly to his temple'. (Mal. 3:1) Zion was builded up; that is to say, the approved ones who had been brought forth from amongst men as the sons of God were brought into the temple condition under the supervision of Christ Jesus, the Head of the temple, and again the church became one. The anointed temple class, approved by the Lord, entered into the joy of the Lord, and unity was established.—Ps. 102:16; 126:1, 2.

[12] Again appears the great importance of the Lord's coming to his temple. The Scriptures view the church as a unit, and thus the church is addressed by the Word of God spoken or written by the apostle. When he says, "Ye are come unto mount Sion," he addresses the church collectively. The church of God is under the government of Christ Jesus, the Head thereof, who acts as the chief officer of Jehovah in the performance of all his work concerning the church. Seeing, then, from the Scriptures, which we understand in the light of the facts in fulfilment of prophecy, that the Lord came to his temple in 1918, it was then and there that the members of the anointed class were assembled and made a part of Zion. It was there that these children of Zion were born. (Isa. 66:8) From and after that time the words of Paul in the text and context have a deep significance to the anointed.

PURPOSE

[13] The assembling of Zion is not for the purpose of rest and ease to those brought into Zion. Rather the assembling of Zion is for a specific purpose. Those brought into Zion are to begin to carry on the work intended for them, and that under the leadership of the Head of Zion. As the Israelites were brought to Sinai, there to meet God, even so the church is brought to Zion to meet and receive a specific commandment from God which they must obey joyfully if they would please him.

[14] The apostle draws a contrast between Sinai and Zion and also shows that what came to pass at Sinai foreshadowed what is to take place after the assembling of Zion. The words of Paul show the church assembled as a unit to enter more fully into the unity relationship of fellowship with God and with Christ Jesus. It is not assembled to enter into idle rest, but